1: Allen H-4 (no date) 1932 R11 Georgia R11

CHAPTER III

THE SWARMING AND THE MINGLING

"Thus saith the Lord God; Behold, I am against thee, O Gog, the chief prince of Meshech and Tubal; And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them clothed with all sorts of armour, even a great company with bucklers and shields, all of them handling swords. . . . Gomer, and all his bands; the house of Togarmah of the north quarters, and all his bands, and many people with thee."

Ezekiel xxxviii. 3, 4, 6.

In Western Asia, the process of the mixing of different stocks dates back to remote periods, long before the Swarming Time of the eleventh to seventh centuries B.C. That peculiar type which is native to these parts, so-called autochthonous—out of the ground—is quite permanent, always resurgent, mastering the bodies of new masters. The strong-boned physique, the broad "square" head with its strong growth of wavy hair and beard, the wide dark eyes, the sallow skin, are bred to these mountain countries from the Ice Age. This type is called "Armenoid", or more appropriately "Alpine", and it has spread to Europe in prehistoric times along the mountain belt as far as the Pyrenees, and over Iran to the Pamirs; and it has filtered down through Palestine to Egypt, surviving, as all types, mostly in those parts which were likest in condition to its homeland.[1] The peasantry of Western Asia, whether they be called Georgian, Armenian or Turkish, are of this autochthonous stock—out of the ground. The two long-headed stocks—"Mediterranean" man from the south-western quarters of Asia and from North Africa, and "Nordic" man out of the northern steppes—are foreign to these parts, remnants of old pressures, invasions and intrusions. Men of the "Mediterranean" stock pressed up the valleys of the Tigris and the Euphrates; they made their own the lands south of the Taurus. Men of the "Nordic" stock—whose movements

[1] See Note C, p. 368.

144 swept the old world from the Atlantic to the Himalayas—mastered Western Asia, but as in North Africa, their type did not survive in any great degree. They were the lords of the old Hittite and Urartian kingdoms, and later of Armenia; but the physical type survives to these times only among the upper classes of the Kurds; here and there in Turkish villages, and among the Ossetians about the Daryal Pass.

000 All origins—of physical types, of styles in art, of languages—must always remain relative rather than definitive. One group, one family, one stock or style, when followed logically and dug into, is found to merge with others, and so on to imponderable depths. Languages, and for that matter styles in art, and men in their bodies and their minds, are like to rocks—here petrified and stratified, here crumbling, mingling with other crumblings, here growing all unnoticed, and receiving to themselves minute unnoted particles of what is crumbling and being blown about.

174 The languages of the Caucasus have been compared and in turn related to the various groups already classified; 197 to the Aryan or Indo-European, to the Finno-Ugrian and Altaic—and to the Semitic. But it would seem that they have no connection with these families, except maybe the obscure affinities which fundamentally each group must have with all.

It would appear that the languages of the Caucasus may be regarded as a distinct and integral family of languages.

Professor Nikolai Marr, the greatest living student of the languages of the Caucasus, has appropriated the label "Japhetic" as applying, first, to the north and south Caucasian groups and further to various other languages with which he suggests they have affinity. These Japhetic languages, as do the Bantu languages in Africa and the Finno-Ugrian and Altaic languages over Asia, represent the human speech in a certain stage of development. They have become stratified in the agglutinative stage; that is, the languages have not developed beyond the running together of primitive words into compounds, in which the form and meaning of the constituent parts undergo little or no change. Marr finds elements of the Japhetic stratum in many of the languages of Europe, particularly in Basque, which he has compared with Georgian; and to a lesser degree in German. Further, he has by the evidence of tribal and place-names attempted to correlate many of the dead languages of the Mediterranean. Etruscan has certainly some points of affinity with the south Caucasian languages. Sayce,

1: Allen H-4 (no date) 1932 RI1 Georgia RI1

—and their textual descendants the Ossetians—were a people composed of mixed racial stocks.[1] The Cimmerians, and the Scythians after them, were, in all probability, of predominantly Aryan stock. And the Sarmatians, who followed the Scythians as the lords of the land round the north-east of the Black Sea, were a third and new Aryan element. These Aryan peoples—Cimmerians, Scythians and Sarmatians—each in their turn disturbed and displaced or absorbed the older inhabitants of the country north of the Caucasus. Later the Turkish conquerors who succeeded the Aryan peoples—Huns, Avars, Khazars, Pechenegs, Polovtzi and Kipchaks—did the same in like manner. The indigenous natives of the Euxine coasts were of a different stock to the conquering Aryan peoples who replaced them as the masters of the land, and they were presumably Caucasian, that is related to the Circassian tribes, who in historical times have inhabited only the narrow coastal valleys between Tuapse and the Kodori and inland as far as the Kuban. And the ruling tribe of the Scythian period, between the seventh and second centuries B.C., must have "*dominated many tribes of various origin, some Iranian and some Caucasian*".[2]

The Alans are, in fact, a people of mixed origin—the leavings of the migrations and disturbances which swept the plains to the north of the Caucasus, in the latter centuries of the pre-Christian era. Reclus, reflecting on their predominantly Aryan character, states at the same time that the Ossetians are "very mixed, including Georgian, Armenian and Kabard and other elements".[3] The country occupied by the Ossetians straddles the Daryal Pass—to which they give the Persian name "Dar-i-alan" or "gate of the Alans". In modern times they have always occupied the valleys of the Ardon and the Digor and smaller streams flowing north to the Kuban; and south of the watershed, the upper valleys of the Liakhvi and the Aragvi, draining to the Mtkvari. Along the Daryal Pass itself, they are mixed with mountain Georgians—who speak a curiously mediæval dialect and claim to be descended from old garrisons of the Georgian kings. The date of the establishment of Ossetian settlements south of the main chain is uncertain. Their incursions into the valley of the Mtkvari were frequent during the first thousand years A.D., and they were certainly settled in large numbers between Dusheti and Gori in the thirteenth century.[4]

[1] Marr, in *Iz. R.A.N.*, 1918 and onward, *Ossetico-Japhetica*.
[2] Minns, p. 127. [3] Reclus, *Universal Geography*, VI, 72.
[4] Brosset, *Additions et Éclaircissements à l'Histoire de la Géorgie*, p. 577.

3: Gugushvili E-4,5 (no date) 1935 #1 Georgia

conception) covering each other territorially differ chronologically, while in another (with a narrower conception) coinciding chronologically differ territorially". We have also seen how and why one name replaced another. Now one tribe would gain the ascendancy and establish its hegemony, now another, as if vieing with each other in moulding, each after its own ideal, what was then an agglomeration of Georgian tribes, into a homogeneous body called a nation. This process of inter-tribal supersedence, of mingling and blending, of national-cultural fusion, has been so slow and peaceful, that it has remained, as the late S. Gorgadze, a well-known Georgian historian, observes, unnoticed by the outside world, so that "the foreign writers who have, during the period under review,[1] said something about Eastern Georgia, obstinately call the country 'Iberia' or 'Iveria' and not 'K'art'li' or 'Meskhet'i' or 'Kakhet'i', just as the same writers called Western Georgia for a long time 'Kolkhida' and only towards the end of the period changed it to 'Lazica', although having regard to the new composition of the population at this time 'Egeria' or 'Egrisi' would have been a more suitable term than any other ethnic name."[2]

In the opinion of the late Professors N. Y. Marr and I. Kipshidze, the eminent Georgian scholars, and their school of thought, the Iberians are the ancestors of the Western Georgians, the Egro-Megrelians (Mingrelians), Imerians (Imeretians), and Gurians, which ethnic names represent mere dialectic variations of the name Iber.

According to Marr: "Under the Iberians in the local ethnographic meaning of the term one should understand not the Eastern but the Western Georgians—more correctly the central, that is, the second series of the Georgian tribes, dwelling beyond the maritime Laz, and adjoining upon them, spread along the inner zone of Caucasia, like a curve from Sper to Svanet'i, consequently including a greater part, if not the whole, of Megrelia."[3]

If Iber and Iberian denoted the "Western Georgian", the question that naturally suggests itself is how did the "Eastern Georgian" come to be called by this name? To this question the late Professor Kipshidze gives the following answer: "We know that Eastern Georgia was called Iveria. Strabo, describing Iveria and Kolkhida, sharply separates them one from the other. This evident contradiction finds an explanation in that usual historical occurrence, when the name of one people is transferred to another because of the political supersedence of the one over the other. Evidently there was a time before

[1] This period is sixth century B.C.—seventh century A.D. (A.D. 643 the date of the Arab invasion of Georgia).

[2] S. R. Gorgadze, *Ancient History of Georgia* (in Georgian), Kutais, 1920, 3rd ed., p. 44.

[3] N. Marr, *Baptism of the Armenians, Georgians, Abkhasians, and Alans, by St. Gregory, an Arab version*, in *Zapiski* of the Eastern Branch of the Imperial Russian Archæological Society, St. Pb., 1906, vol. 16, p. 170.

G. Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1
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Thamar, when visiting Khevsuria, brought with her a Jew who was taken ill and remained there; afterward he married and from him originated the village of Biso.

Among the Pshvas, neighbors of the Khevsurs, we find that of the six families forming the community Chargal, three are of foreign origin. The community consists of the following six families: Pirkutiani, Shaverdiani, Padjkaani, Baiani, Gordzamauli, and Guraspauli; from them the Gordzamauli are emigrants from the Georgian province of Kakhetia; the Baiani have Tartar origin, and the Guraspauli are the descendants of a captive from the Mokhev-Georgians.[8]

Among the Tushes we find the same phenomenon in the development of their community as was found among their neighbors, the Khevsurs and the Pshavs.

The people of the Tushes comprise four communities: Tsova, Gometsari, Pirikitheli and Chagmi. The members of Tsova belong to the Galgai tribe of Kists and originally lived in the defile of Gligva, formed by the river of the same name, on the northern slopes of the ridge. From there they migrated to the land of the Tushes and settled down in the region occupied by them at the present time, at the source of the river Alazani. They still partially preserve their Kistian language, their present language being a mixture of Tush and Kistian. As for the other Tush communities—Gometsari, Pirikitheli and Chagmi—they were made up of emigrants and refugees of different peoples, such as Georgians, Pshavs, Khevsurs, Lesghians, Didos, Kists, and other tribes of the Caucasus.

Besides the examples cited above showing, on the basis of traditional and historic data, the formation of the social groups of the Georgian Highlanders from the different alien elements, there is also another factor confirming this phenomenon; that is, the absence of the typical physical traits among them. Thus, in reality, there is not one physical type of Khevsur, Pshav, Tush or Svan. This circumstance clearly advocates the heterogeneity of the component parts of their communities and the admixture

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[8] Machabeli: I, 385.

144 of foreign blood. This fact is endorsed also by every investigator or mere traveler who has come in contact with these people.

181 Describing the differences in the moral traits among the various members of Svan communities, R. Bernoville[4] also mentions the diversity of their physical types. "Parmi toutes ces communes," writes the author, "issues d'un même sang et séparées seulement par quelques verstes[5] de distance, il n'en est pas une qui n'ait son cachet, son charactere à part. Tout, jusqu'au type des physionomies, donne la preuve de cette curieuse classification."

181 144 In the same way as Bernoville, the Russian investigator, V. J. Teptsov[6] describes the diversity of physical and moral traits among the Svans, giving the facts in more detailed form.

"Each community," writes Mr. Teptsov, "puts on every member a specific stamp. Everyone who has visited Svanetia is able to discern without any difficulty, for example, an inhabitant of Ushkul from that of Mulakh, or an inhabitant of Mulakh from that of Mestia, etc. The man from Ushkul is of dark complexion, slim, tall, alert, and a poet at heart. The resident of Mestia is the typical representative of North Russia, a native of the Iaroslav department, with the specific shovel-like beard and with smiling, restless eyes. The man from Mulakh is pure Little Russian (Ukrainian), not only by his appearance, but also in character and the manner of his life. . . . The representative of Lakhmul is of the Jewish type; the Svans themselves regard the inhabitants of Lakhmul as Jews. The people of Chubukhevi are either of Gypsy or Mongol type. Finally, the residents of Etseri have conserved the traits of the Georgian type. So that the existence of a specific original type of Svans," adds the author, "is a myth. This is clear to everyone who has had a chance to visit Svanetia."

144 A similar opinion concerning the physical traits of the Svans is expressed by Dr. G. Radde, the investigator of the Caucasus and the first director of the Caucasian Museum in Tiflis, at present the Museum of Georgia. "When you see Svans together," writes

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[4] Bernoville: 108.
[5] Verst—the Russian measure of length, equal to 0.66 mile.
[6] Teptsov: a, 42-3.

6: Grigolia E-4, 5 (no date) 1939 RI1 Georgia RI1
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Dr. Radde,[7] "you are convinced that neither in their head-form, their physiognomy, nor their stature do they show anything strikingly typical. But, like the Georgians of Megrelia, they represent a mixed people."

On the other hand, one of the best explorers of the mountain regions of the Caucasus, the German alpinist, G. Merzbacher,[8] disagrees at the outset with the current opinion that the Svans represent a mixed people. He maintains the existence of a clear specific type among the Svans, making them easily discernible among the other groups of the Georgian nation. Later, however, he admits differences in physical types in every Svan community, seeing its cause in endogamy. He writes: "Dass man aber in jeder besonderen Gemeinde einen etwas anderen Typus ausgebildet vorfindet is durch innerheirat erklert."

According to the opinion of D. Z. Bakradze,[9] the Svans retain the physical traits of the Georgian mountaineers—the Mthiuls, the Khevsurs, and Pshavs—with the facial expression of the inhabitants of Southern Svanetia, much softer than those of the northern part of the country.

Concerning these views of the learned author, we must note that this group of Georgian Highlanders shows by no means a specific physical type, which fact is confirmed by every investigator and traveler who has come in contact with these people.

Drastic and contrary views have been expressed, especially concerning the origin of the Khevsurs, who attracted the attention of investigators by their habits of dress—the coat of mail with crosses on their garments, their arms, their manner of living, and the differences in their physical features. The current opinion in times past was to see in them the descendants of the Crusaders who, it was supposed, were driven out of Palestine after their defeat and found refuge and safety in the inaccessible mountain regions of the Caucasus. At first this theory was brought into literature by the Russian writer, A. L. Zisserman. Taking into consideration the peculiar dress of the Khevsurs—their coat of

[7] Radde: b, 117.
[8] Merzbacher: I, 356.
[9] Bakradze: a, 39.